

THE CHRISTIAN CENTURY

Vol. XXXIV

March 29, 1917

Number 13

Why I Am a Disciple

A Series of Articles Beginning in
This Issue by the Editor,

CHARLES CLAYTON MORRISON

MAR 30 1917

CHICAGO

MARCH LEADS ALL!

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AS WE GO TO PRESS, the receipts for new subscriptions and renewals to the Christian Century during March are far ahead of February, with several days' receipts yet to hear from.

February was far ahead of January.

January was far ahead of December.

And December beat any month that ever went before.

The subscription receipts for the three months of January, February and March, 1917, are equal to the total subscription receipts for the entire year of 1916!

These results have been secured, not by employed agents, but by the volunteer efforts of our loyal readers.

The editors and publishers desire to say, Thank you! to every one who has sent in a subscription, his own or another's.

On another page we are suggesting to our minister readers that they put the climax on this campaign by securing three new subscribers apiece during April.

Can April beat March?

We shall see!

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THE CHRISTIAN CENTURY

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IN THE INTEREST OF THE KINGDOM OF GOD

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-denominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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NEW GYMNASIUM OF EUREKA COLLEGE

The money for the erection of this building was raised during the visit of the Men and Millions Movement team to Eureka two years ago. The students themselves led off with pledges that totaled \$5,000 and \$25,000 was subscribed by citizens of Eureka and vicinity. The success of the effort was celebrated with one of the most enthusiastic holidays ever observed in any college town. But the supreme event of the week was the Life meeting in which missionaries from many lands set forth the opportunities for service in their several fields. Six new members were added to the Student Volunteer band and over forty signed cards indicating their purpose to study the world fields and their own capabilities and to choose the life work that seemed to be the Divine Will for them.

Primarily Educational

The Men and Millions Movement was first conceived as a campaign for one million dollars for foreign missions, but while its financial goal was growing to \$6,300,000 and its scope being enlarged to include all the fields and all the departments of missions, benevolences and education, its character was being transformed and transfigured until it is now, in all its phases, primarily educational.

Its appeal to the young people is not to immediately enlist for missionary service, which, indeed, they are not allowed to do, but to secure the completest possible education and to study the world field and their own capabilities, that they may intelligently decide where and how they can invest their lives to the greatest advantage.

In every church visited the official board is called together and frankly challenged to recognize the fact that while the leaders in Sunday School, in Christian Endeavor and the work of the women have been thoroughly trained for their specific duties, the church officers themselves are unprepared for their supreme tasks. The Every Member Canvass is introduced not as a money raising method, but as an educational process.

Even in the securing of pledges toward the fund of \$6,300,000 the educational purpose has been kept foremost. In refusing to take pledges in public, in limiting the subscriptions to \$500 and more, as well as in the method of soliciting these subscriptions, the movement has steadfastly refused to be a money raising campaign and established its character as an educational process that deserves the remark of one of the greatest leaders of the most numerous Protestant body in the United States: "The Men and Millions Movement is raising standards of giving for the whole Christian world."

In its relationship to the colleges through its business men's commission the movement has shown its educational character again. It is not merely bringing to the endowment of these colleges as large a sum as they had raised in all their previous history, but it is leading them to improve the quality and the integrity of their work until it shall meet the most exacting requirements of the new century.

Men and Millions Movement, Cincinnati, Ohio

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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Dealing With Religious Error

"WHAT IS TRUTH?"

Pilate's skeptical inquiry is not without some point. All of us have held certain ideas firmly in other days which we now repudiate. As we grow older, these experiences should tend to make us modest in the expression of our opinions. Yet there are some ideas abroad in the world which seem to us very fallacious. What shall we do when we meet people holding wrong conceptions about religion?

For instance, what shall we do with the people who hold to some error that seems to be the very prop of their lives? A certain minister went the other day to a workingman's home. The husband and wife were rather aged, and their only child had died. Without impairing their loyalty to the Disciple church of their town, these people had taken up with spiritualism. They solemnly told the minister of a message they had received for him, commending him in his good work. The minister was no spiritualist, but as he saw how pathetically these people clung to their belief that every week they were brought into communication with their departed child now living in another world, he departed without making any testimony against spiritualism. Was he a coward, or a constructive religious leader?

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There is the kind of error that the minister finds it dangerous to attack. A man finds himself pastor of a church whose leading men live by dividends from distillery stock. These men want to be let alone in their business. They insist that their minister shall "keep religion out of politics." If he bears testimony to his convictions in this church, the minister will move shortly. Ought he to speak and then pack up and face the inevitable?

Our historical judgment of ministers of another age who faced the issue of slavery with silence is not favorable. We are inclined to say that there is no chapter in American church history so little creditable to ministers as the story of dalliance with one of the greatest evils this country ever faced.

How far shall we go with this kind of warfare? Shall we speak out when we see a baby die for lack of antitoxin in a Christian Science home? Shall we sound the trumpet when the I. W. W. holds a meeting in our town, threatening the community with sabotage and lawlessness?

Even the greatest reformers seem to have limited their activities to certain matters in which they were deeply concerned. Martin Luther thundered against the sale of indulgences but had no encouragement for the incipient social movement of his time.

We all recognize, of course, that there are errors of too little consequence to merit serious consideration. If someone refuses to sit down with thirteen at the

table, we usually smile and acquiesce. The rural minister does not quarrel with the farmer who believes that one phase of the moon grows good potatoes and another phase good crops above ground, and who sows his seed accordingly.

Superstition still abides all about us. Shall it be the business of the Christian to attack it wherever it raises its head? Or may we not assume that a positive service of truth-giving will render the destructive work of "error-smasher" in many cases unnecessary?

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It may be stated, constructively, that the Christian's first loyalty is to human life, and not to abstract logic or to science viewed apart from its every-day uses. What we shall do at any particular time depends entirely upon circumstances. The error which has no particular relation to life processes we can afford to ignore. The error upon which people lean is to be removed gradually and by the substitution of truth. It is only the flagrant and dangerous error, which seems to be spreading, and which is unquestionably hurtful to human life, that needs to provoke us to a fight.

With most error we may proceed as the builder does who removes a rotten sill from an old building. He does not take out the rotten support until he gives the building some other temporary resting place.

It is not necessary at all times to put truth and error in sharp antithesis. Old and discarded notions of the Bible are best disposed of by presenting modern and obviously true notions. The surest way to bring about correct conceptions of doctrine is not by making war upon the past, but by building the new system for tomorrow's use.

★ ★

Meanwhile, let every man look to his own errors in religious thinking. There is no static truth in religion. Jesus Christ promised his Spirit that we might be led into all truth. This giving of the truth did not cease when the New Testament was entirely written, nor did it cease when the canon was finally settled. The giving of truth did not cease with the church fathers. We have always believed that through the reformers God led us into a larger understanding of the truth. Is there any point of time at which we can say the giving of the truth at the hands of God stops? We think not.

If God is ever giving us the truth, He must ever be correcting errors and partial concepts. The humble man, the man of child-like spirit, will get these new conceptions. The proud man, the prejudiced man, the brutish man will fail utterly to transcend the limitations of his childhood ways of looking at things.

May God lead all of us gently into His everlasting Truth.

EDITORIAL

TO OUR MINISTER READERS

THE CHRISTIAN CENTURY lives by the loyalty of its friendly readers. More than ninety per cent of all our new subscriptions are received through their efforts.

The admirable co-operation of our readers during the past four months, which has made possible the unprecedented gains in the subscription department, is a matter which calls for repeated acknowledgment.

During April we are asking the especial co-operation of our minister readers to put the climax on this extraordinary achievement. We ask that every minister secure three new subscribers during the month of April.

This is the way we suggest that it be done:

Let each minister think up three intelligent, interested church people not now taking the "Century." Call them up on the phone, or drop in and see them specifically for this purpose. Tell them the service The Christian Century is rendering to the Disciples of Christ, to your own local church, to your own mind and heart. And tell these friends what it will mean to THEM when once they become acquainted with it.

Then go straight after their two dollars and a half!

If every minister now taking the "Century" will secure three new subscribers during April we will be able to make the finest report not only in the history of the "Century" but of Disciples' journalism.

It is a very simple and modest thing to ask of our minister readers. In many cases it would require less than an hour's time at the telephone. But is it not worth an AFTERNOON'S time—if that is necessary—to put this stimulating paper into three homes not now receiving it?

We want this to be a work of love on the part of our minister readers, and no premium inducements are offered, but if you will remind us of it, the office will set your own subscription forward six months for each new subscription you send in, minister or layman. THE PUBLISHERS.

WHY JOIN A CHURCH?

AS religion becomes more widely diffused in the hearts of the people, will the case of the church be more difficult instead of easier? Does the triumph of religion mean the death of the church?

There are some who have spoken thus of the nature of the religious problem. The experiment of living a religious life outside a religious organization is one that is often made. The second generation of this sort of family is always an interesting study. The children are not as well able to do without religious institutions as were their fathers.

Religion, to remain alive in the world, must be taught like any other element of our racial heritage. We no longer look upon religion as being instinctive in the sense that it would perpetuate itself apart from teaching. The whole religious education movement of today proceeds upon the assumption that religion rests fundamentally on teaching.

Since there must be a teaching organization, it is clear that the whole future of religion depends upon something that is like a church. Without a church or analogous institution, there would soon be an end to

religion. If a man believes in the perpetuation of religion at all, he ought to believe it right that he should unite with a church and support it.

Religion as an attitude toward life is opposed by the pure naturalism of those who would follow their uncorrected impulses and thoughts. The irreligious man thinks he represents an advance in living standards. He is really a reversion to a very old and outgrown type of men. There is in the world today a great battle between the representatives of naturalism and the representatives of religion. Neutrality in the midst of this great contest is well-nigh impossible. "He that is not for me is against me."

Our age needs out-and-out people who will valiantly champion the ideals of Jesus Christ. Only thus can the Master become truly triumphant. The good friend of Jesus Christ should join the church.

THE FAMILY BOND

THE family has always been considered akin to the institutions of religion. In olden times the father was the priest. The common religious life was one of the great sources of strength to the family. To this day the fate of religion and the future of the monogamous family are bound up together.

In the great cities there is an evident weakening of the family idea, revealed both in the divorce court and in the juvenile court. There are more divorces because husband and wife have less in common. There is more juvenile delinquency because parents share less with their children.

In the sections where the family idea is strong, the members of the family have much in common. They eat together at the family table three times a day, and are not scattered as are members of families in large cities.

Families of close ties have their amusements together. Whatever may be said of the moving picture, it has cultivated a strong amusement interest outside the home. This takes away just so much from the sense of fellowship in the family circle.

The family is being widely separated in industry. The father works behind locked doors in the factory and the son is no longer an apprentice to the father. Nor does the mother have opportunity to teach the household arts to her daughter. The daughters are in stores and offices.

The family bond results from common activities and interests. When the different members of the family all go different ways and are interested in different things, the family becomes a kind of cooperative boarding house.

For the deepening of the family bond there must be renewed attention to the task of finding common ideal pursuits. In amusement, in cultural pursuits, in worship, the modern family may yet find the tie that binds together hearts in mutual love.

TRAINING IN PARENTHOOD

IT is interesting to note with what eagerness the average young parent absorbs information with regard to his or her duty to the child that has come into the home. Many of these young parents are so absorbed in their homes that they are not seen at the church. Even with all this devotion, lack of proper information and guidance results in many instances in poorly conducted homes.

There is growing up a new type of Sunday School class devoted to the training of parents. For such a class,

there is much biblical material which can be used, for the Bible is a great book for home ideals. Naturally there is a great body of knowledge from modern science and educational methods that are of the greatest importance.

These parents' classes can do much toward lessening infant mortality. Many a first child is a victim to the lack of information on the part of young parents who have the money to supply every need of the child, but not the knowledge. The great truths of child psychology will prevent the warping of a child's nature through misunderstanding. The peculiar and freakish people of the world are the result largely of the bad handling of little children. There is the "wild" boy and melancholy girl, who are to be interpreted to their parents in a way that will be remedial, not to say redemptive.

It is also clear that such classes call back to the church circle again a class of people who should be held to religion at a time when their children need a warm religious atmosphere about them. Thus the church with twenty new babies in the parish will not need to lose forty people from its list of workers for several years but may count on deepening the religious interest of these very people.

Such parents' classes would sometimes serve also to bind homes together which have been disrupted by the adverse influences of modern life. By glorifying the home and exalting the duties of parenthood, husband and wife enter into a new intimacy that will enable them to weather every storm in their domestic life.

THE PREACHING OF THE SPRING-TIME

TAGORE has rightly described our western civilization as having the thought limitations of brick walls. He says India has developed differently because she has lived in the open fields. With the coming of spring-time, many of us are finding the open fields again, lured as we are by the charm of the season. The words of the poet Wordsworth come to us at this time:

It is the first mild day of March,
Each moment sweeter than before;
The redbreast sings from the tall larch
That stands beside our door.

Modern science brings us back closer to the nature religions of the past. We are a part of this wonderful nature and not something separate from it. The evolutionary processes of the past have brought us forth, and we are related to bird and beast and every living thing. The life of all nature is our life. It is the recognition of this profound truth which gives the nature enthusiast his passion and fills all our souls with the glow of the spring-time.

The spring-time preaches to us of the deep mysteries of life. As we watch the perennial miracle, we feel that there is a sermon there for us on humility. Our little systems dwindle in significance before the great facts of life. There is an amended beatitude from the lips of our preacher: Blessed are the humble, for they alone shall understand life.

The spring-time is prodigal in its wealth, but persistent in its great purpose. The sky may frown for awhile, the wintry blasts may persist beyond their season, but the great end of the Creator is again accomplished. The world is born anew.

The birds build not their nests in vain, for they build in harmony and cooperation with God. We who

build faith and ideals, who seek to build the souls of men, will build solidly, only as we build in cooperation with the Master Builder.

A NEW CHICAGO BEING BUILT

IT is within the pastorates of many men now preaching in Chicago that this city has doubled in population. Since the time of the world's fair the development of the city has gone forward with a steadiness that is a guarantee of the future. Is it too much to say that within the life-time of many ministers now preaching in Chicago, the city will double again? Will there not be a new city built around the edges of the Chicago of today that will equal the present city in size?

Great commercial concerns have spent enormous sums of money in making surveys which would enable them to anticipate the city's growth. The telephone company, the gas company and others are planning now to supply public utilities to the new Chicago that is in process of building.

The city missionary societies of great religious denominations are doing the same. Research work is going on all the time. The development of a new suburb is followed with a Sunday School and a mission church. In some cases quick results are secured by sudden real estate booms. In other cases, the society must hold on and wait.

While the larger religious denominations have been increasing their income for city missions with the greatest possible speed, until now the Presbyterians spend more in Chicago alone than our home missionary society spends in the whole country. Disciple societies have been retrenching. We face the death of some of our missions this year because of support withdrawn. Disciples are spending less than half as much now as the pitiable sum they spent five years ago. How will our two or three thousand dollars look this year beside one hundred and fifty thousand dollars spent by the Presbyterians and large sums by the other great evangelical bodies?

No greater mistake in home missionary policy was ever made in America than is now being made by the Disciples. The metropolitan city central to their location is being neglected. Our children will rise up to call us—foolish.

A NEW SIEGE OF JERUSALEM

THE press reports bring us a thrill when they tell us that the British troops are at Hebron, only a few miles from Jerusalem. It may be that this historic city, the city of many sorrows, is to undergo another siege. It is said that since the time of King David it has been besieged over forty times. This has been partly because of its military importance, but more often the wars about its walls have grown out of religious differences.

Should the allies continue to be successful, there can be no doubt that one of their objectives will be to dispossess the Turk in Jerusalem or perhaps even in the whole of Palestine. The traveler in the land made sacred by the footsteps of our Lord has been continually scandalized by the low standards of life and the misrule of a country which is dear to the entire western world.

Perhaps the method adopted would be that of an international commission for the government of Palestine

which would make it neutral ground for all the nations of the world. Thus the Jew might recover for himself spots specially sacred to him through long history, and Christians might also come into possession of places dear to them.

Certain historic ideas persist in the world when they have no reason in self-interest. The economic interpretation of history neglects the play of romantic ideas in the historic unfolding. The passion of the Crusades is still in the heart of the European. The British soldiers who are battling on in Palestine today are living over again a chapter out of the distant past.

Against a Mohammedan as a Mohammedan we have no quarrel, but only a difference of faith, which we would submit to the processes of reason and experience. Against the Turk, as the butcherer of Armenia we have an indictment in the name of civilization. We must wish for Palestine a change of government.

AN ECHO FROM OUR PAST

THEOLOGICAL persecution, which was at one period in our history as favorite a pastime as bullfighting in Mexico, has almost disappeared. Men have come into a larger faith in the Faith. They no longer try to steady the sacred ark to keep it from falling, believing that God will take care of truth with no other defense than truth.

It is therefore a voice out of the past when a student at Transylvania University sends a circular letter throughout the state of Kentucky charging certain heresies against the majority of the instructors of the Bible College of that institution. The letter is signed by several students, but all except four of them have since withdrawn their signatures. The student body has risen up against the misrepresentation of their alma mater, and already over eighty per cent of them have signed a statement in which they assert confidently the loyalty of their instructors to the great common faith and purposes of the Disciples of Christ.

A humorous item in the charges is that some of the books written by the late Professor J. W. McGarvey are being withdrawn from use in the classroom. A reactionary student sees in this a great disloyalty. How different is that feeling from the feeling of the Harper family, who have withdrawn from circulation the late President Harper's "Priestly Element in the Old Testament" because it is no longer up-to-date.

The teachers at Transylvania are all moderate men. It is doubtful if one could find either a progressive extremist or a conservative extremist in the group. There is a wholesome difference of opinion in the classrooms, which is the mark of a real university. It is gratifying to note that with hardly more than a single exception no teacher in Transylvania wants to see any other teacher subjected to pressure because of his opinions.

Time was when a student raising the cry that has just been raised at Lexington would have been sure of a sympathetic response from our people, or from large numbers of them. Just now we are all inclined to yawn.

REVOLUTION IN RUSSIA

THE western world has been astonished at the revolution in Russia more than at any recent event. This revolution is not so "sudden" as it has the appearance of being. The tension between the Duma

and the Czar has been growing through the years, and the reactionary elements in the empire have been trying to have the popular assembly abolished. Recently the Czar ordered the Duma dissolved again, and it refused to dissolve. Having made its arrangements with prominent officers in army and navy, an almost bloodless revolution has resulted.

The effect of this revolution upon religious conditions in Russia will be very marked. There are more dissenting denominations in Russia than in America, and they have millions of adherents; an exact census, however, has never been taken, because of government interference. The established church has been identified with the autocracy and has not helped the cause of revolution. For this and many other reasons the cause of free religion is bound to go forward.

The unfavorable feature in this revolution is that it is a revolution managed by the "intelligentsia" of the nation, the university trained men, who are, unfortunately, not friendly to religion as a class. They have been largely influenced by the writings of the French revolution and of such men as Darwin and Huxley in England. They have not yet found the higher ground of a religion and a science which together form a harmonious world view.

Powerful influences will set to work at once working for reaction in Russia. The grafters of the old system, and the German element in Russia will take advantage of the natural tendency of social groups to waver in their opinions. It is not to be believed, however, that Russia can ever again live under an autocracy.

With the coming of a free press and free speech, the cause of free religion has its great opportunity. American denominations after the war will do well to foster native movements in the religious life of Russia that are working out toward modern religious conceptions.

What Life Is

"What is life but what a man is thinking of all day?"—Emerson.

If life were only what a man

Thinks daily of,—his little care,

His petty ill, his trivial plan;

His sordid scheme to hoard and spare;

His meagre ministry, his all

Unequal strength to breast the stream;

His large regret—repentance small;

His poor unrealized dream,—

'Twere scarcely worth passing a nod;

Meet it should end where it began.

But 'tis not so. Life is what God

Is daily thinking of for man.

—Julia M. Lippmann

Why I Am a Disciple

INTRODUCTORY

IN this series of articles I am consenting to set forth those personal convictions and feelings that underlie my fellowship with the Disciples of Christ. The articles will appear to be more intimate, more egocentric, than I like any writing of mine to be; but I recognize that personal testimony to the faith that is in one is always of value, regardless of the importance or unimportance of the person testifying. Whatever value, therefore, attaches to my personal testimony is to be determined by the readers of these articles who are capable of separating the testimony from the personality and weighing it according to its actual worth.

Before going into the reasons for my being a Disciple it will perhaps be advisable to state one or two things concerning my fundamental point of view. This is important, because I wish to define and restrict the expectations of my readers and perhaps to disarm in advance certain criticisms. I think two points are all that it is necessary for me to state.

* * *

The first of these is that in my thinking on religious matters I am what is usually called a liberal. I do not like party classifications in the church and I resent the use of labels in any exclusive fashion whose effect is to separate men of faith into hostile camps or sects. Yet I suppose there is no way of avoiding certain characteristic attitudes or opinions by which one seems to have more affinity, intellectually, with a certain type of mind and less affinity with another type of mind. So I frankly say that, so far as one must take sides, I stand with those who are called liberals.

In allowing myself to be classified as a liberal I mean that I accept without fear or apprehension the work of modern scientific scholarship in all fields of knowledge, including those fields closely related to religion.

I am not afraid of science. It is challenging the truth of many things that have been for a long time held true. But I see no reason why the truth of things cannot be ascertained as well by our generation as by any previous generation, and perhaps better, for we have the successes and failures of the past by which to guide our efforts. Many people live in constant fear that science is about to rob them of their religion; so they cling tenaciously and even hysterically to certain dogmas and points of view which scientific facts have long since fully discredited. Such people are incapable of reexamining the grounds of their faith in the light of the indisputable new knowledge that has come to the world in the past one hundred years.

I try to avoid any such hardening of my mind. I try to keep sympathetic with the painstaking work of scholarship. With Huxley, I keep saying to myself that the mind's first duty is to walk humbly in the midst of facts. This attitude of openmindedness, of willingness, to accept reality for whatever it may prove itself to be, seems to me to be of the essence of religion, and it is what I mean when I use the word liberal.

With respect to religious truth, as with truth of any kind, I *expect* change. I *plan* for progress. I believe it is in our power to know more than our fathers knew, just as I believe it will be in our children's power to know more than we know. It is this sense of the

progressive character of all our knowledge that predisposes me with a friendly feeling toward those whose teaching tends to break up somewhat the dogmas and conventions that have been handed down from the past. I believe that new paths for man to walk in are yet being opened up, and my disposition is to keep evermore on the lookout for the pioneer whom, haply, God has chosen to lead the way. This attitude of expectancy is, I think, characteristic of what is called liberalism.

Yet while I am a liberal I do not like to think of myself as a radical. I am no free lance. I believe that true liberalism is reverent toward the past. I believe that any man who despises the past, or discounts it, or lacks sympathy with it is, so far forth, a dangerous leader, and I could not follow him. A teacher of religion who has no anchor in the past is as harmful to progress as is a visionless reactionary. The true liberal is open-minded to the old as well as to the new, and herein is the conservative principle of liberalism. To my mind the major task of progress is not so much to discover truth that is brand new as it is perennially to reinterpret the old truth so as to preserve its truth and yet fit it to the conditions of the new age.

Concretely, what I have said means that I heartily accept, for one thing, the modern view of the Bible. I do not think of the book in just the same way it was conceived a generation or two ago. I am convinced that the very preservation of the Bible as a book of power in men's lives demands the adoption of the view of modern scholarship with regard to it. So far as I have been able to test this view by the facts, it seems to me to answer to the facts better than the traditional view. I am not afraid of higher criticism. Somehow I have too much confidence in the great timeless values of the Scriptures to allow me to tremble when historical and literary scholars announce changes from the traditional dates or authors of the various books of the Bible.

My liberalism means also that I find greater satisfaction in the modern theological conceptions than in the older. Science and experience have greatly changed our view of the world, of the physical universe and the social order of mankind. It seems to me exceedingly unlikely that it should not also have greatly modified our thought of God and Christ and the soul of man. As a matter of fact it has done so, and I think for the better.

As a teacher of religion, my liberalism extends in other directions also,—in the direction where modern psychology is working to give us newer and clearer understanding of the inner life, and in the direction where modern social theories are breaking up the crust of established custom and introducing principles of reconstruction which, it seems to me, are bound to give us a plan of living together far happier and more just than the social scheme to which through long ages we have grown accustomed. My interest in these activities of scholarship and my sympathy with their results tends to liberalize my thinking on matters of religion.

So much for my liberalism.

* * *

The other thing I want to say about myself is that I am a stout evangelical. I am just as evangelical as I am liberal. I do not find my intellectual affinities

with those whose liberalism is colorless latitudinarianism. I believe in *believing* something. And I believe something can be believed in right hard without its becoming dogmatism. The things about religion that I believe in, and believe in right hard, are the evangelical things.

I believe in God, a personal Father, who is in my life and my world and in whom my life and my world have reality.

I believe in Jesus Christ, uniquely the Son of God, who gave himself in life and in death for us men and our salvation. I believe in Jesus as both a fact of history and a fact of the living present, to teach, to guide and to save mankind. I believe that the moral wisdom illustrated in the life and character of Jesus is the norm by which we are perennially to correct and purify our thinking about God and to define our own duty and ideals.

I believe in the incarnation, that in Christ God was and is uniquely revealed.

I believe in the vicarious atonement, as the principle by which Jesus lived and died, and as a profound ethical fact in common human experience.

I believe in the Holy Spirit.

I believe in prayer.

I believe in the Church.

I believe in conversion.

I believe in the life immortal.

These great evangelical realities I believe in, and I believe in them with deep conviction. I hold that with the coming of these evangelical ideas to mankind there came a vast new enrichment of man's spiritual life. And I hold that to drop them from the vocabulary of our faith would be like disemboweling the Christian religion.

So much for my evangelicalism.

To some people it may seem inconsistent for me to class myself as both liberal and evangelical. To me it is not at all inconsistent. I should enjoy showing why it is not inconsistent, but that it is not my purpose to do at this time. I am not arguing anything now. I am merely stating a fact or two about my own fundamental point of view.

As I proceed from week to week to state why I am a Disciple I ask my readers to keep in mind these two presuppositions as a sort of background against which to interpret whatever I may say.

CHARLES CLAYTON MORRISON.

The Old Testament in the New

Twelfth Article of the Series on the Bible

By Herbert L. Willett

AS the Iliad finds its sequel in the Odyssey, and Paradise Lost in Paradise Regained, so the New Testament forms the essential conclusion to the Old. Without it the Hebrew Scriptures are like a story without a final chapter, a torso without a head. But the parallel with the other writings named is not complete. For the Iliad is greater than the Odyssey, and, as Macaulay eloquently pointed out, the Paradise Regained did not compare in majesty and impressiveness with its great predecessor. With the Bible it is not so. Wonderful as is the Old Testament in literary beauty, in moral urgency and religious passion, the New Testament towers above it in solemn grandeur like Lebanon above the sea.

Nor can they ever be divorced. Numbers of readers delight in the rich treasures of the Iliad who never look into Homer's later work; and probably few of the admirers of Milton's great epic have ever completed its sequel. But the two Testaments are linked together in an indissoluble unity. One cannot know the one without the other. As the cord to the bow, or the hand to the harp, these collections of religious documents are essential to each other. Tertullian phrased this idea in the lines familiar to the fathers of the church:

*Novum Testamentum in Vetere latet;
Vetus Testamentum in Novo patet.*

In the Old Testament the New is concealed;
In the New Testament the Old is revealed.

The most casual reader of the Christian Scriptures is impressed with the familiarity of the writers with the books of the older collection, and their frequent use of them for purposes of illustration and enforcement. There are about two hundred and fifty references, either

direct or implied, to the writings of the Old Testament on the pages of the New. And some of the books, such as Matthew, Luke, Romans, and Hebrews, seem, in parts, like an anthology of Scripture texts held together by the framework of the argument. Other books, like John, the Corinthian and Galatian epistles, and 1 Peter, fall not far behind in this regard. If Philippians, Colossians, the Thessalonians, Philemon, Titus and the three Johannine epistles show little or no trace of this interest, the difference is not difficult to explain. And in the other books the references are noticeable.

SATURATED WITH THE OLD TESTAMENT

This dependence of the Christian writers upon the Old Testament was inevitable. They were nearly all Jews, and their education and experience were in the atmosphere of the great classic of their race. It formed their historical and literary background. Its stately sentences were the warp and woof of learned discussion, and colored the talk of the street. To Jesus and his first interpreters the people, places, incidents and figures of speech of the Old Testament were so well known that they formed the most usable material of common speech. And when to this fact one adds the reverence in which the Scripture was held, and its weight when cited in argument, it is evident that the disciples found it of the highest value in the preaching of the new faith. Particularly did they search it for utterances which could be construed as referring in even the most remote manner to Jesus and his ministry.

It would not be venturing on too strong a statement to affirm that the writers of the New Testament were literally saturated with the ideas, incidents and

phrases of the Old. Quite apart from their conscious efforts to use its language in citation and argument, they fell naturally into the habit of employing its words and sentences in their writings. The instances in which Paul reveals the influence of the Scriptures upon his thinking and utterance are beyond computation. A glance through the epistle to the Romans will show the extent of this in a single document. The author of the Epistle to the Hebrews is likewise indebted to them for almost numberless terms of speech such as "Our God is a consuming fire," or "Hereby some have entertained angels unawares." Even in a less conspicuous writer like the author of 1 Peter one finds such reminiscent expressions as "A living stone, rejected indeed of men, but with God, elect, precious;" "which in time past were no people, but now are the people of God;" and "who did not see, neither was quite formed in his mouth," which, without being exact quotations, carry the reader back at once to the pages of Isaiah and Hosea. Furthermore, that the story of Israel as a nation was familiar as the background of all the thinking of these disciples of the Lord, one needs only to recall the summaries of that history presented in the speech of Stephen (Acts 7-16f), the address of Paul at Antioch, Pisidia (Acts 13:16), and the splendid review of the heroes of faith in the eleventh chapter of Hebrews.

Deeply impressive is Jesus' familiarity with the Old Testament, and his frequent use of its material. His references to Moses, Isaiah, Naaman, David, Jonah, Solomon, Noah, Lot, Daniel, the Queen of Sheba, Tyre and Sidon; his frequent citation of favorite passages, such as the words of Hosea, "I desire mercy and not sacrifice," and his reliance on the great sanctions of Deuteronomy in the days of his temptation, show something of the value found in the oracles of the nation, and the strength he derived from them.

FREEDOM IN QUOTATION

In studying the citations of Old Testament passages by the writers of the Gospels and the Epistles, one is compelled to note the freedom with which the older words are used. While most of the passages quoted are easily traceable to their source, and, in many instances, the authors are named, yet in several cases the citation is erroneous, or mixed, as when in Luke 3:4-6 the writer has added to the oracle of Isa. 40:1 p. a phrase from Exodus 14:13; in Mark 1:2, 3 reference is made to Isaiah, but the passages are from Mal. 3:1 and Isa. 40:3; in 1 Cor. 14:21 a passage from Isa. 28:11 is spoken of as found "in the law," while a few, like those quoted in Rom. 9:15 and Matt. 2:23, are not found in any portion of the Old Testament, and are either quoted from unknown sources or are more or less expressive of general sentiments found in the Scripture. Moreover, there seems to have been no particular effort to quote with nice exactness. In comparing such passages as Matt. 4:14-16 with its original in Isa. 9:1, 2; or Acts 2:17 with Joel 2:28-31; or Rom. 9:25 with Hos. 1:10, 11, or scores of such quotations, it is obvious that the New Testament rendering is not verbally exact. This is due to two causes. First, there was an almost universal employment of the Greek translation known as the LXX, instead of the original Hebrew, which very few understood. The LXX was at best an inexact translation, in many places hardly more than a paraphrase. Yet few of the early Christians knew any other

text of the Old Testament. For example, the author of Hebrews appears not to quote any other than the LXX text save in one passage, Heb. 10:30, and there he seems to follow Paul in Rom. 12:19. And second, most writers and speakers were willing to permit a fairly accurate rendering of the passage to satisfy the occasion. They did not appear to be scrupulous in presenting a precise rendering.

In like manner the facts of Old Testament passages are often used with as much freedom as the language. In the speech of Stephen (Acts 7:16) there is found a curious misstatement regarding the burial place of the patriarchs, due, perhaps, to the speaker or his chronicler. In 1 Corinthians 10:18 Paul speaks of the 23,000 who fell in one day, while in Numbers 25:9, 24,000 is the number. In Hebrews 9:4 the altar of incense is mistakenly placed within the second veil of the temple. Other instances of free handling of Old Testament facts are familiar. They merely illustrate the unstudied approach which the writers of the Christian oracles made to the classics of their race.

But even more interesting is the manner in which at times the statements of the Old Testament are changed from their obvious meaning to make them serve the purpose of the writers. A few examples out of many will illustrate their method, which was in no sense due to any irreverence, or the wish to modify the teachings of the Scriptures. It was merely the fact that the words, slightly changed, fitted so well the meaning they wished to convey that they asked permission of the original writers, so to speak, to make the transfer of form and meaning. In Psalm 104:4 there is a fine reference to Jehovah's use of the forces of nature for his gracious ends: "Who maketh the winds his messengers, his ministers a flaming fire." In Hebrews 1:4 the author, wishing to show that the angels cannot compare in glory with the Son, uses the passage in this way: "Who maketh his angels winds, his messengers a flame of fire." Hosea, in a moment of fierce indignation against the impenitent people of Israel, confident that God would never again repent of his purpose to destroy the rebellious nation, summons death and the grave to do their worst: "Shall I ransom them from the power of the grave? Shall I redeem them from death? O, death, where are thy plagues? O, grave, where is thy destruction? Repentance shall be hidden from mine eyes." But Paul, in his glorious euthanasia, using the words in precisely the opposite sense, cries, "O death, where is thy victory? O death where is thy sting?" and precedes this quotation with one from Isaiah, "Death is swallowed up in victory." Still more familiar is the bold appropriation by the evangelists of the words of Isaiah 40:3 regarding the voice that cries to exiled Judah, "Prepare ye in the wilderness the way of the Lord; make straight in the desert a highway for our God." By only a minor change, hardly more than of punctuation, the entire meaning of the passage is altered, and it is applied to the voice of John the Baptist crying in the desert. To the writers of the New Testament such uses of the older Scriptures must have been not only permissible but necessary. And for this reason they are valuable aids to our understanding of the regard in which they held these oracles.

ARE THESE PREDICTIONS?

And this leads appropriately to the so-called predictions in the Old Testament, which are said to have

been "fulfilled" in the New. Much of the older apologetic of the church was concerned with the prophetic anticipations of events in the life of Jesus, and their striking realization in his ministry. Long lists of such passages were cited as proofs of the miraculous foresight of these earlier ministers of God. The argument from prophecy has largely shifted from this ground today, and is based upon much more substantial foundations. Most of the claims made by eager but uncritical exponents of the Bible require examination and correction. The great forward-looking hopes of the Old Testament saints are a luminous and convincing feature of the Scriptures, but they move on levels far higher than the minute and circumstantial "predictions" formerly exploited.

One has but to study these New Testament references to the older writings in the light of careful comparison to be warned away from the error of regarding them as the realization of predictive effort. A few examples will suffice to illustrate this principle. Hosea, referring to a notable experience of the ancient nation, says: "When Israel was a child I loved him, and I called my son out of Egypt." The writer of the First Gospel, feeling the appropriateness of the words to the return of Jesus from the refuge in Egypt writes, "That it might be fulfilled which was spoken by the Lord through the prophet, 'Out of Egypt did I call my son.'" The evangelist knew that in the event those earlier words came to new meaning, were filled out, fulfilled. But would even a casual reader assert, in the light of the entire message of Hosea, that the words had at first the remotest application to Jesus?

In a critical moment in the story of Jerusalem, when a powerful king of Assyria had invaded the north regions of Zebulun and Naphtali, and seemed about to march on Judah, Isaiah calmed the perturbed souls of his fellow-citizens with the confident assurance that Tiglath-pileser and his invading army should soon be expelled from the land. That message is recorded in Chapter 9 of the prophet's book. The writer of the First Gospel perceived the appropriateness of these words to the light and comfort-bringing arrival of Jesus in the same regions centuries afterward, and did not hesitate to apply them to the event, saying, "That it might be fulfilled which was spoken by Isaiah the Prophet." Yet here again, and in scores of similar instances, no one who reads the prophet's words in the light of their context would think of regarding them as predictions referring to Jesus.

It is not too much to say that there is not an instance in the New Testament of any such incident in the life of Jesus that holds to any Old Testament passage the relation of fulfillment to prediction. It will be shown presently that the great prophetic movement of the Hebrew interpreters of God anticipated One who was to come and bring deliverance to his people and the world. But none of the words which the evangelists so freely appropriate from the Scriptures as "fulfilled" in the incidents of Jesus' career have other value than that of significant coincidence, which the friends of the Lord were quick to perceive and utilize in the interest of his wider ministry. Indeed one of these very writers (1 Pet. 1:20) was at pains to affirm that "no prophecy is of any private interpretation," i. e., refers to any one event in the life of Jesus. But many such events were made more impressive to Jewish minds by being connected with venerable words that

seemed to live again and complete themselves in the life of the Lord.

CONFIDENT USES OF THE OLD TESTAMENT

It is this aspect of Jesus' exalted place in the regard of his disciples which helps us to go a step further, and find some explanation for their astonishing and audacious employment of other utterances of the Old Testament as applying to him. It is clear that they searched the Scriptures with eager intent to find in them phrases that fitted the life or the ministry of the Master. To their surprise and delight, they found the Scripture full of such words. The older book was "gravid Christi," pregnant with Christ. Statements that originally applied to some king or saint of the olden time now seemed to glow with a new meaning as the reader thought of the Lord. The cries of martyrs or the laments of persecuted souls voiced in too vivid a manner the sufferings of the Savior not to refer to him in some manner. The explanatory context that warns us against the supposition that the speaker had any other than his own griefs in mind, or could have been interested in a distant divine sufferer, fell away from their thoughts as they read the pregnant phrases and reflected upon their holy Lord, the victim of outrageous violence. They knew him to be the Servant of God for the new day. Whatever, therefore, had been said regarding Israel, the ancient servant of God, or any of the saints who, through the years had lifted to heaven the white flowers of blameless and sacrificial lives, must also be true of him in whom all the strivings of elect souls were brought to completion.

With confidence born of this conviction, Peter affirmed that the words of the Sixteenth Psalm were spoken of Jesus (Acts 2:25 f.). In the same mood the writer of the Epistle to the Hebrews applied to him the words of God to David regarding his posterity (2 Sam. 7:14); the appeal of a psalmist to the angels, or the gods, to worship Jehovah (Ps. 97:7); the reference to humanity in the Eighth Psalm; the words of God, through a psalmist, to the newly chosen king of Israel (Ps. 2:7), and the words of God giving assurance of royal and priestly power to another king of the nation (Ps. 110:4). These are only examples of a large group that might be cited. The careful reader who is at pains to study the Old Testament passages perceives at once that their writers were thinking and speaking of matters in no way connected with the life or ministry of our Lord. The claim often made that there was a double meaning in the prophetic words, a second significance in the thought, is a violation of every canon of straightforward and honest interpretation. Skepticism has been quick to seize upon such assertions made by Christian apologists, and to charge the entire argument based on prophecy with disingenuousness and perversion of the facts.

RABBINIC METHODS OF INTERPRETATION

But it is wholly unjust to the writers of the New Testament. It must be remembered that they lived in the atmosphere of Jewish speculation regarding the Scriptures, and that many did not hesitate to regard the figurative and allegorical uses of the Old Testament as even more important than the plain statement of fact. One sees examples of this influence in the writings of more than one of the New Testament authors. For example, Paul employs the Jewish legend that the rock from which Moses drew water actually followed

the Israelites through the wilderness (1 Cor. 10:4); he refers to the veil Moses put over his face, as a symbol of the veil of ignorance that had fallen over Jewish minds in the reading of their Scriptures (2 Cor. 3:7-16); he employs the two mountains, Sinai and Zion, and the two women, Hagar and Sarah, as figures illustrating the relations of the law and the gospel (Gal. 4:21-31); and he uses the distinction between the singular and the plural of the word "seed" (Gal. 3:6) in a manner that seems to us wholly fantastic, but was quite characteristic of rabbinic practice. In a similar manner the writer of 1 Peter makes the Ark of Noah a type of baptism (1 Pet. 3:21); and the author of Hebrews makes the tabernacle a type of the church (Chapts. 8, 9), and Melchizedek of Christ (Chapt. 7:1 f.). The intelligent reader of the Old Testament does not need to be told that in their original setting none of these persons or objects had the slightest connection with the life of Jesus, or the Christian message. At the same time it must be borne in mind that in writing to a group of people like the first Christians, most of whom were either Jews or acquainted to a marked degree with the Old Testament books, there was great value in the use of the materials of that older literature as illustrations throwing some sort of light upon the principles of the gospel. To modern readers, unacquainted with the dialectic of the Jewish schools, some of these references seem remote and unconvincing. But no doubt they had their value in the thought of the Apostles, and in no instance that we can perceive did they employ them without full warrant of the literary customs of their age and people. If, therefore, one is puzzled at times to find the connection between an Old Testament character or object and the New Testament idea it is employed to symbolize, it must be remembered that to the disciples, as to Jesus himself, the Hebrew Scriptures were the literary storehouse from which there could be drawn at need all weapons of defense and all supplies of prophetic assurance.

MESSIANIC PROPHECY

But the most illuminative and convincing feature of the relation between the Old Testament and the New is the forward-looking attitude of the prophetic ministers of the older order. Israel's golden age lay in the future, not the past. The purposes of God were not completed in the broken and marred history of the nation. The redemptive function of the tribes of the Lord seemed to fail, as they went down in political disaster. But ever the hope of survival and success burned in the hearts of choice and elect servants of God. That hope was often political and crass, but it had higher qualities of redemptive and sacrificial passion. Israel saw hints of it (Chapts. 9, 11, etc.); Jeremiah, in the Book of Consolation, recorded some of its features (Chapts. 31, 32), the Evangelical Prophet made it still more vivid, keeping it ever true to its national rooting in the experiences of Israel, but revealing at last the full glory of the hope in the coming of One who should both represent and transcend the nation, and bring redemption to all mankind (Isa. 40-55).

It is in the atmosphere of this real expectation that Jesus moved, and it was in the complete assurance that these hopes were centered in him that he went forward with his sublime task. In the Old Testament there were many notes of suffering and depression, such as are found in Psalms 22 and 69. There were confident anticipations of better days and of redemptive minis-

tries from which a new nation and a new world would emerge (cf. Isa. 61:1f) Jesus took to himself all these prophetic words, conscious that in him alone could they find their realization (see Lu. 4:16-21). But most of all did he find in the sublime words of the Song of the Suffering Servant (Isa. 52:13-53:12) the picture of his sacrificial career. Written originally of the nation crushed into the dust of Babylonian exile, yet animated with the deathless hope of survival and service, Jesus knew that the only true fulfilment of such expectations was not in the nation but in himself. For that reason he laid calm and confident hands on all such oracles, and with complete insight into their further reaches of anticipation, applied them to himself and his holy labor for the world.

In the light of these facts, one understands such deeply impressive language as that used by the Savior again and again to his disciples, in the effort to instruct them regarding his function as the world's Redeemer. It was not to specific and detailed predictions of his life that he referred when he spoke of his approaching passion, for there are none such. But back into the treasured records of Hebrew sufferers, of prophetic martyrs and of patient witnesses of the truth he reached, and gathered up their agitated phrases, their broken cries, their tremulous hopes for better days, and made them his own. Hosea (Chapt. 6:2) had with broken heart besought the nation to turn from its waywardness to God, and had said, "He hath smitten us, but he will build us up. After two days he will revive us, and on the third day he will raise us up and we shall live." So we hear Jesus saying to the disciples, "All the things that are written by the prophets shall be done unto the Son of man. For he shall be delivered up to the Gentiles, and shall be mocked, and shamefully entreated, and spit upon; and they shall kill him, and the third day he shall rise again." He reproved his friends for their slowness of heart "to believe all that the prophets had spoken," and "opened to them the Scriptures," explaining to them that it was written that the Christ must suffer, and rise from the dead the third day (cf. Lu. 24:25-49).

On such exalted levels do the real facts of Messianic prophecy lie. If something seems to be lost in the change of attitude which is necessitated by a frank facing of the facts, much more is gained. Prophecy is perceived to be no mere set of predictions regarding events in the life of the Lord, but an onward sweep of the divine purpose, a progressive realization of the truths and ideals toward which the Spirit of God was evermore leading the saints. These ideals were at last made clear by Jesus, and in the consciousness of that sublime fulfilment he rightly claimed all the sanctions of the past. He knew that the portrait drawn by the prophets of old, not in the carefully traced lines of predictive detail, but in the bold strokes of world anticipation, was his own. The prophets described not a person; but an office, a function, a service to be rendered to Israel and the world. They did not predict the life of Jesus, but they foreshadowed the ministry of the Messiah. It was the task of Jesus and his friends to make clear to the men of their time that he was that Messiah, and that the picture they had in the Old Testament was in reality his own. So to the Jews he said one day, "Ye search the Scriptures, for in them ye think ye have eternal life. And little as you perceive it, they testify of me." Then he added sadly, "But ye will not come to me, that ye may have life."

"To Have and to Hold"

By Edgar DeWitt Jones

IN ALL the world there is no event so rainbowed with romance as a wedding; and there is no object of interest so universally popular as a bride. Whether the wedding be an elaborate society event or a simple ceremony in a humble home, glory and romance halo the scene. Whoever beheld a bride and groom at a railway station, surrounded by a gay and garrulous throng of friends, without experiencing a tug at the heart and a wishing well the young couple in their high adventure of home building? Ah, if only the glory and halo remained throughout the wedded life of every bridal couple! If only the romance never died or faded into the light of common day! If only every married life were one continued courtship, how beatific the results! This subject of marriage interests old and young alike, but especially the young; and the pity is that so little is said upon this important subject in the way of wise counsel and needed instruction. Alas, that so much is said that is flippant and all too pointless!

MARRIAGE IN THE SCRIPTURES

The Holy Scriptures accord an exalted place to the estate of marriage. The halo of glory and sanctity is over the marriage relationship there, and especially in the New Testament. The great law-giver, Moses, sought to safeguard the family; and Jesus reaffirmed the teachings of Moses, and more: He put them on a higher level. There is a wealth of significance in the Scriptural words, "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." According to the Scriptures marriage is of divine origin. Jesus glorified the wedding feast at Cana by his presence. Paul likens the unity between husband and wife to that mystical unity between Christ and his church. Jesus regards divorce impossible except as a formal recognition of the already broken union. The church is spoken of as the "bride of Christ," and the figure is most eloquent. Young people everywhere do well to observe the high ideals of marriage taught in the New Testament, and to take the teaching to heart. It will profit society when the flippant attitude of thousands toward the marriage relationship gives place to one of respect and proper regard. Wedding ceremonies ought not be sad; they are solemn, and rightfully so.

THE IDEAL MARRIAGE

The ideal marriage is not difficult to describe. Physically, the bride and

"Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh."—Genesis 2:24

"To have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance."—The Book of Common Prayer.

groom should be the picture of robust, perfect health, free from any taint of disease, fit to be the parents of a race of supermen. Mentally, they ought to have judgment, foresight, and capacity for planning a useful program of life. Financially, they ought to be able to buy or build their own home and furnish the same comfortably, and rear and educate properly their children. Spiritually, they ought to be united in the beauty and mystery of a growing faith in Almighty God, the Heavenly Father. As a matter of fact, not one marriage in ninety approaches this ideal. Society as it is now organized makes difficult if not impossible some of the above requirements; ignorance and selfishness inhibit others. Even so, it is an ideal toward which the race should strive.

TWO DIFFICULTIES: TEMPERAMENTAL AND FINANCIAL

The difficulties in the way of a happy married life, speaking by and large, may be reduced to two, namely, the temperamental and the monetary. Selfishness, obstinacy and downright meanness make happy home life exceedingly difficult. Link two strong-willed persons together in matrimony and unless there shall be a mutual forbearance and a fixed purpose to dwell together in peace, friction is certain to result. Some husbands are brutes, and some wives are perpetual scolds. Some one remarked to John Milton that Mrs. Milton was a rose; whereupon the poet answered, "I suppose she is, since I have often felt the thorns." Over against this remark is that exquisite sentiment of Joseph Choate, who, when asked who he would rather be if he could not be himself, replied, "Mrs. Choate's second husband."

Recently a Chicago couple celebrated their fifty-ninth wedding anniversary. Believing their long years of wedlock had qualified them as experts on the subject, they drew up the following recipe for marital happiness. Married couples—both young and old—might profitably follow these rules:

1. Love each other all the time.

2. Keep silent when she wants to argue.

3. Keep silent when he wants to argue.

4. Use common sense in times of depression.

5. Don't blame your husband when he is doing his best.

6. Don't scold.

7. Have a few children playing around the house.

Fifty per cent of matrimonial ills are traceable to the money problem. Debt, extravagance and drink play havoc with many a home. Sixty per cent of American families battle constantly "to make ends meet." The matrimonial difficulties of a small per cent are due to too much money. Thirty per cent, perhaps, belong to the fortunate middle estate who know neither poverty nor great riches. Between the cost of high living on the one hand and the high cost of living on the other the domesticity of a multitude is profoundly affected.

HAPPY HOMES IN MAJORITY

Despite the difficulties and problems of the average married couple, it is grandly true that there are far more happily wedded lives than the other sort. The daily press boldly headlines the scandals and the tragedies. If husband and wife live happily through the years, rearing their family, and bravely meeting every trial, that is not news. But divorces among the "smart" set—unseemly conduct of either husband or wife of any "set"—that is news. It is news because it is unusual and irregular. It speaks well for the stability of the average married pair that they accomplish so much and grow old so gracefully! God be praised that there are wedded lives so beautiful as to move to tears those who are privileged to come within the charmed circle of homes effulgent with romance and glory even unto old age.

The real test of the marriage tie is said to be when the gray hairs begin to appear. When age begins to show by a dozen different indications his approach then comes the testing time for both. But if the years that lie behind have been lived aright and high ideals followed through weal and woe, the testing time will be successfully, even triumphantly, passed. There are wedded couples who after fifty years of married life are sweethearts still, and whose lives are wonderfully blended by a great love. Without exception, these couples remembered their Creator in the days of their youth; in Jesus Christ they met their difficulties and conquered doubts; and

they lived joyously through the dark days because they endured as seeing him who is invisible. Young people ought to begin their wedded lives

united in the Christ, and thus seek his mind all the days of their earthly pilgrimage. He will make everything beautiful in its time.

"As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him,
Though she draws him, yet she follows;
Useless each without the other!"

Big Business Men as Christians

By Thomas C. Clark

WILLIAM H. RIDGWAY, who has been conducting the "Busy Men's Corner" department in the *Sunday School Times* for ten years, has been collecting facts about successful business men in this country who are church men, and he has discovered that "men without religion don't cut much ice in this world—and surely none in the next." In a letter recently sent to the *Kansas City Star* Mr. Ridgway says:

I know that the workers in the world, the men who build up our great industries, who run our great department stores and other stores, the men who make two blades of grass grow where only one grew before, are pretty much all godly men. The men of business are tied up to religion tighter than ever and are pouring out millions of dollars every year for the magnificent work of the Young Men's Christian Association in this country and abroad.

CHRISTIAN BUSINESS MEN OF CHICAGO

In his statement of the findings of his survey to the *Kansas City paper*, Mr. Ridgway mentions some of the big business men of Chicago who are religious men: Louis Swift of Swift & Co., who contributes to Lake Forest College, where they make Presbyterian ministers, while his brother does the same for Northwestern University, where they make Methodist ministers. Henry Crowell, president of the Quaker Oats Company, is head of the Moody Bible Institute. The head of

Sears, Roebuck & Co., Mr. Rosenwald, gives \$25,000 to every negro Y. M. C. A. that will raise \$75,000, and he gives liberally to the white associations.

The heads of Montgomery Ward & Co. and of Butler Bros. & Co. are in Christian work. Victor Lawson, owner of the *Chicago News*; Mr. Shedd, head of Marshall Field & Co.; Mr. Forgan of the First National Bank; Mr. Patten, the grain dealer; Mr. Peterson, greatest nurseryman in the world, are all professed Christians and are active in various fields of Christian philanthropy.

OTHER CHRISTIANS OF "BIG BUSINESS"

Among other leading men who are church workers are Heinz, head of the "57 varieties," who is president of the Pennsylvania Sunday School Association; Procter of Ivory soap, who has just given one-half million dollars to a religious school, and Gamble, his partner, who is in Y. M. C. A. work; Huyler, candy and chocolate man, head of the Jerry McCauley Mission in New York; Fenn of the Sherwin-Williams paints, superintendent of a Sunday school in Cleveland; Cluett, collar man, president of the Y. M. C. A. of Troy, N. Y.; Candler, owner of the Coca-Cola, active in all kinds of Christian work; John Wanamaker,

great Philadelphia merchant, superintendent of the largest Sunday school in the world which he started when he was a boy; Hubbell, secretary of the Eastman Kodak Company, president of the largest men's Bible class in the country, at Rochester, N. Y.; Curtice, president of the Blue Label Ketchup Company, leader in that same class; Calder, manager of the Remington Typewriter Company, teacher of a boys' Sunday school class; Marvin, manager of the National Biscuit Company, elder in the Presbyterian Church; Ayer, president of the big advertising concern of N. W. Ayer & Son, president of the Camden, N. J., Y. M. C. A.; Colgate, soap man, a director of the International Y. M. C. A.; both the Childses, who have restaurants over all the country, Presbyterian elders and maintainers of missions at their own expense; Rea, president of the Pennsylvania Railroad, a trustee in a Presbyterian Church; Johnson and Austin, heads of the Baldwin Locomotive Works, church elders. Forty-five of the forty-eight bankers of Chicago are officered by Christian men.

Mr. Ridgway has had little difficulty in actually proving that the churches command the co-operation and support of the most active and successful men in every line of business endeavor.

Markham on Jesus' Social Vision

Edwin Markham, author of *"The Man With a Hoe,"* was given a rousing welcome at Ford Hall, in Boston, a few evenings ago, as he spoke to a crowded house on *"The Social Vision of Jesus."* The audience sang lustily his hymn on *"Brotherhood,"* set to the music of *"The Watch on the Rhine."* Mr. Markham, after characterizing Jesus as the supreme spiritual genius of the world, said, in part:

I DO not intend to discuss Jesus or his work from a theological point. I leave that to the theologians. I believe Jesus to have been a statesman with a political purpose in his mission. He knew that he had a concept of social order which, if put into practice, would bring rest to millions of toilers.

What was the kingdom of heaven that Christ preached? I claim it was the kingdom of a new social brotherhood for the hope and happiness of men. The first church of Jesus was a little socialist church started by Peter at Jerusalem. It was undoubtedly a

church with a substantial economic foundation.

In later ages the church as a whole has forgotten this economic foundation, without which Christianity is nothing but a floating ghost. Religion should not simply go heavenward, but earthward also.

The complete life consists of three things—bread, beauty and brotherhood—and since I am in Boston, I suppose I should add Browning. The last words of Jesus were, "Feed my sheep," and in that one utterance we have the essence of the Christian religion.

Jesus did not mean to feed the people catechisms, but to feed them the intellectual, the spiritual and the material, not forgetting the bread and butter, for the bread and butter question underlies every other question.

The church turns to philanthropy, but Jesus knew well that philanthropy could never fill the social and economic needs of the world. He never accepted the social order, the competitive, selfish, crucifying struggle into which men have injected themselves; he believed in the happiness of social joy, when all men will serve society and society will serve men.

Social Interpretations

By ALVA W. TAYLOR

The Benumbing of Conscience

THERE was a deep chagrin felt by all intellectual folk in this country when men like Delbruck, Harnack Eucken and other great German minds issued their apologies for the war and showed the benumbing of conscience that the war spirit brings to even such great minds. Now, Gustave Le Bon, the great French scholar and student of universal society, declares he could almost wish Julius Caesar had choked to death the last German child in his time. And no less a Christian expositor than Principal Forsythe dares to write down—so it can come back to damn him—a perfectly Germanized argument, in the declaration that the Sermon on the Mount has nothing to do with international relations or morals; he would fain become a disciple of Bernhardt's religious contentions. Many genuinely spiritual people in England today have quit going to church because they are always compelled to listen to a glorification of the sword and the exposition of an unchristian hate from the Christian (?) pulpit. There is a vast difference between the glorification of war as a moral Godsend and a means of strengthening national fiber and the glorification of the sacrifice such as a soldier shows when he fights for right, but which still pronounces Christ's judgment upon the sword. For war does not strengthen national fiber but destroys it by destroying the strongest of the nations' manhood and by bringing a reversion to the morals of barbarism. And moreover history is undeviating in its testimony to Christ's judgment; every nation that has lived by the sword has perished by it. Measure the life of peace-loving China by the lives of Babylon, Assyria, Persia and Rome, and now add the doom that is already written above the head of the Turk and that threatens Germany. The most deplorable fact connected with this world sweep of the military spirit is the manner in which ministers of The Prince of Peace yield to it and transform their paens to vicarious sacrifice into glorification of war itself.

* * *

Why so Little Horror Over Germany's Starving Children

Why do we hear so little horror expressed over the starving of Germany's women and children? All are full of righteous horror over the

massacre of Armenians, the starving of Syrians and the ruthless submarine warfare. Is it because we are so partizan that we feel, with English parsons and other moral beings, that the end justifies the means? Or are we so legal minded that we think it justified simply because there is no law of war against it and because it has always been resorted to in times of war? Not less than 20,000,000 German civilians today face starvation and are already suffering from underfeeding; the German spirit seems to be at that stage of fanaticism, born of desperation, which will see a multitude die of starvation before it will yield. Are there no precedents that need breaking in the name of humanity? The blockade is, at best, not according to the usual war methods and is thus in itself an encroachment on the laws of war. If England faced the starvation Germany does, would she resort to submarine warfare as a means of starving the nation that was attempting to starve her? Both methods are horrible; neither can be justified by any chivalry of war nor the laws of humanity. The English call the Germans "baby-killers" on account of Zeppelin raids and submarine sinkings. Who is killing the babies of Germany? Where is English chivalry and the much vaunted love of fair play? Where is American humanity and moral chivalry that feels righteous horror over submarine murders and none over the slow and terrible starvation of women and children as a means of doing the business of fighting men? Believing the cause of the Allies is just, why not be chivalrous enough to demand that they fight with the weapons of soldiers and not with the devices of barbarians, even if it means new precedents and a longer war? By using Prussian methods Prussia's enemies become Prussianized.

* * *

What are the Prospects for Democracy in Russia?

The newspaper reporters would have us believe that Russia has passed through a bloodless revolution—the most remarkable in history. If Russia was really "through" it would be the most remarkable in history. France passed through a like "peaceful" revolution only to have it followed by the bloodiest era in modern national annals, ending with a Napoleon in the saddle and the republic realized only after two generations. China's story may not yet be all told,

but readers remember the "bloodless" revolution of Sun Yat Sen, then the bloody days of Yuan Shi Kai and his abortive effort to become a monarch followed by his sudden death, and now the republic apparently assured. China is a nation of peaceful ways and she had a well developed local democracy; therein rested her more peaceful transition to a form of national democracy. Russia may be able for a like reason to negotiate the transition. The *mir* or local commune From it came the *zemstvo*, a sort of town meeting type of democracy. From it came the *zemstvo*, a sort of state or provincial type of representative government. It was through these provincial councils that the war received its chief impetus and through them the inefficiency of the bureaucracy was partly remedied. One of the first steps in the Czar's late reactionary movements was a curtailment of their powers, followed by interference with the Duma. It was these provincial assemblies that really brought about the enactment of national prohibition and it is Prince Lvoff, the head of their national association that is made premier and virtual head of the provisional government. Their powers were always restricted by the dominance of the bureaucracy and it may be that very friction has brought the masses up to an appreciation of democracy that will overcome their superstitious reverence for the "Little White Father," the Czar, whose power was one part civil to three parts religious. The reactionaries have this religious hold to realize upon and they will soon recover themselves and make a determined effort to bring on a reaction and civil war for the restoration of the "holy" monarch and God's appointed vicar in "Holy" Catholic Church." The stress of war and national defense may delay the day and even may furnish both the time and the spirit to fix the new constitution in the political habits of the nation; if it does we may be assured the real background for success was the democracy cultivated by the *mir* and the *zemstvo*. The Russians are a magnificent people; give them education and democracy and religious tolerance and they will take their place beside the Anglo-Saxon and the Germanic peoples in the history of the new world.

"If you are making the world a better race for having lived in it, no one can rob you of your happiness."

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

A Church for the Immigrants

Ground was broken on March 11 for a new church in Seattle, Wash., especially for the use of immigrants. This new enterprise is under the auspices of the Presbyterians. There will be departments of the work for Japanese, Chinese, Italians and Greeks. The Rev. M. A. Matthews, formerly moderator of the General Assembly, is directing the new work. The Japanese consul and some native Japanese Christians spoke on the day of the cornerstone laying.

Forward Movement for Mexican Methodists

Bishop McConnell is the presiding bishop of the Methodist Episcopal church in Mexico. When he holds the annual conference in the nation's capital this year, he will have with him Dr. S. Earl Taylor, corresponding secretary of the Board of Foreign Missions of the denomination. They are hoping to go forward with advanced work at this time, though the constitution recently adopted in Mexico makes the work of every missionary, Catholic and Protestant, subject to the caprice of the government.

Send City Clergymen to the Front

The Bishop of London has decided to close twenty-one of the twenty-nine churches in the business district of London in order that the clergymen of these churches may be released for service at the front. Owing to the number of men away at war, these churches are not needed as they were in the days of peace.

Endowment for Washington's Church

The Protestant Episcopal authorities are securing funds for the endowment of old Pohick church in Virginia, where George Washington once served as vestryman. The building is visited by great numbers of people every year and the thought is to make it presentable for the tourist out of respect for the Father of our Country.

Christian Discussion Clubs

The Christian Discussion Club program prepared by Mrs. Frank C.

Porter of New Haven for use in Lenten services and for home gatherings are apparently meeting with increasing favor. We hear of their adoption and profitable use in New Haven, Providence, Norwich, Andover, Beverly, Newton Center, West Newton, Los Angeles, Germantown, Pa., and other places.

Back From Services at the Front

"Ralph Connor," who is known in his church circles as the Rev. Charles W. Gordon, has been at the front in Europe serving as an army chaplain. He was assigned duty on the Somme front. He recently passed through New York City, where he was entertained at luncheon at the international Y. M. C. A.

Sunday School Evangelism

The Methodist Episcopal church is laying great stress this year on Sunday-school evangelism. There are 36,176 Sunday-schools in Methodism. More than one-sixth of these did not have a single conversion last year. Five thousand schools reported less than ten conversions. There were 604 schools with more than fifty and less than a hundred conversions and only 112 schools had over a hundred conversions. It is estimated that there are in the Methodist Sunday schools nearly two million pupils who have not taken membership with the church. The great Methodist Decision Day will be held on Palm Sunday, April 1. It is expected that the preparations this year will bring large results.

Dr. Jowett Undecided

Few ministerial situations just now attract more attention than the call of Dr. J. H. Jowett to the Westminster Chapel of London, recently vacated by Rev. G. Campbell Morgan. Even the prime minister of England has joined in the invitation to Dr. Jowett. In New York his church seats more than two thousand people and is always filled. On a recent Sunday fifteen hundred people were turned away. Dr. Jowett is not greeted with such crowds in London, but his patriotism is so intense that the call from across the water is receiving a very serious consideration.

A Spanish Church for Chicago

Although there are a good many Spanish-speaking people in Chicago, there has never been a Spanish-speaking Protestant church for their use. Recently a meeting was held in Jefferson Park Presbyterian church addressed by the Spanish consul, which looks in the direction of a Spanish Presbyterian church.

"Quiet Talks" by S. D. Gordon

The Rev. S. D. Gordon is known to many Evangelical Christians through his devotional books known as "Quiet Talks." He has been speaking during the past winter each Sunday evening in the Garrick Theater in Philadelphia. At first he was heard by average audiences, but later the audiences increased until he was speaking to a full house and many hundreds were turned away. Many of the churches of the city have complained of decreased audiences, but the "quiet talks" have succeeded in a most significant way.

A Great Advance for Missions

Protestants in the United States and Canada gave \$4.00 for missions abroad in 1916, where they gave \$3.00 in the preceding year. The Foreign Missions Conference reports a total contribution of \$25,554,000 for 1916, as compared with \$18,794,000 in 1915. Among individual denominations the Methodists and Presbyterians stand distinctly in the lead, the former contributing \$2,764,898, the latter, \$2,328,026. The Baptist contributions amounted to \$1,700,000, while the Congregationalists were fourth with an offering of \$1,256,737. The Methodists, while leading in aggregate giving, are surpassed by several denominations in per capita giving. The sixty missionary societies in the United States are maintaining on the foreign field a force of 9,937 missionaries, whose efforts are supplemented by 47,344 native workers. These societies have 11,492 missionary Churches with 1,146,145 communicants. In the Sunday Schools of these foreign churches are about a million and a quarter of scholars and teachers. There has been an increase of 458 mission churches during the year.

The Sunday School Lesson

Our Good Shepherd

The Lesson in Today's Life*

BY JOHN R. EWERS

PROGRESS is marked as one moves on from the struggle for self to the struggle for the sake of others. Altruism takes the place of selfishness. There is a time in the rising experience of a young business



man when he asks only one question, "What can I do to build up my business?" If he is big enough there comes a time, after a few years, when an entirely new

question comes to the fore, "How can I use my money and influence for other people?" This is seen clearly in the case of American millionaires. First the terrible battle for recognition, place and power. Then, having attained, the turning of attention to channels of service. One builds libraries—a noble service. Another founds a university—a splendid enterprise. Another pours his money into the treasuries of his chosen church—best of all. This story of the great transition is most fascinating. Early life—all for self; later life—all for others.

You see it is essentially the shepherd spirit—this desire to help, protect, uplift. No man reaches his place of power until this longing to protect becomes a passion with him. Some men never rise above dependence—they must always be helped, or at best, they must always struggle for self alone. The man of power becomes a protector—a chivalrous knight—a bold spirit. A strange, new feeling comes stealing over the young man when he marries. There are moments when he wonders how that wonderful girl could trust herself to him. The feeling of protection is first felt. Then the first child appears and he feels like a lion; he could fight, he could die for that little appealing bit of humanity that looks blinkingly up into his eyes. The feeling of protection grows. Later you find that same developing man championing causes; defending the weak; fighting for groups that need his strong help.

*This article is based on the International Uniform Lesson for April 15. Scripture, John 10:1-18.

The shepherd soul is essential in all missionary zeal. Time, prayer and money are given freely in behalf of the weaker peoples of the world—the less fortunate. "The good shepherd gives his life for the sheep." He sees the peoples of heathendom torn by ignorance, disease and superstition, and he feels for them pityingly; he helps generously, strongly. Generosity is a perfect measure of strength when you stop to weigh it.

The shepherd soul is essential in the prohibition fight. That is precisely what it means. It is the knightly spirit of protection, the sense of defense that prompts a man unselfishly to battle with the dragon of intemperance. Thousands of white knights ride forth in these days defending women and children as well as weak men from the ravages of the drink-fiend.

The shepherd soul is the fundamental element in the worth while Sunday school teacher. Such a teacher knows that no lesson, however well prepared, can take the place of

week-day interest. It is the very essence of the protective spirit that leads the teacher to visit the homes of the children committed to his or her trust in order to hold and help them. If a child is absent from the class today, the shepherd spirit goes in quest.

It is also the shepherd spirit that actuates all worthy pastors and elders. A keen sorrow pierces the heart of the true shepherd of souls when one young man or one older person falls from grace. Out into the department stores, the office buildings, the side streets and avenues he goes in eager search for the one that appears to be lost.

"I am the good shepherd—I lay down my life for the sheep." That is the very element most needed in all churches and Sunday schools today. I have recently made a study of the leakage of our school. It is amazing. Seven new scholars last Sunday—and seven discovered who, for one reason or another, have dropped out! O, for a forty shepherd power! Is there anything wrong with our love? Where are these wandering sheep? To find them and bring them back is hard, hard work. But it is the shepherd spirit. There is no easy way. It is the old story—laying down life—for the sheep.

What the Men and Millions Movement Is Teaching Us

By Ellis B. Barnes

That great causes develop great leaders.

That men and opportunities find each other.

That the prophet's mantle is ever falling upon the ploughman.

That the sincere heart sets the tongue on fire.

That our older leaders showed their wisdom in selecting their successors, and training them in such a Movement as this.

That we Disciples are agreed that at the end of one hundred years of pioneering we ought to be laying the foundations of a city

That where once we affirmed we had the "truth," we are thinking especially in these days of building that truth into missionaries, preachers, hospitals, orphanages, ships for the Congo, and various other benevolences.

That like every other people we are alive to the value of a practical religion as an argument in favor of the divine origin of Christianity.

That we can get together the moment we put the soft pedal on doctrinal differences, and the loud pedal on the miracles of brick and mortar.

That we can all appreciate the helpful much better than we can the controversial spirit.

That if we can't see eye to eye and face to face in matters that have perplexed much greater men than we, all can be of one heart and one soul in praying, in giving, in living the Christ-life, so that the Kingdom may speedily appear.

That it is easier to love the world back to God than to debate it back.

That the real unbelief of the age is to be found in the selfish heart and in the unbrotherly spirit.

That the greatest need of the Church at this hour is consecration.

"When a man begins to amass wealth," says J. Campbell White, "it is a question as to whether God is going to gain a fortune or lose a man."

Disciples Table Talk

Dr. Maclachlan's Lectures in Chicago

Not only Disciples of Chicago, but of other parts of the state and near-by states, should be making preparations to hear H. D. C. Maclachlan, of Seventh Street Church, Richmond, Va., in the course of lectures he is to deliver at Haskell Oriental Museum, University of Chicago, April 17-19, under the auspices of the Disciples Divinity House. The lectures will be given in the afternoon at 4:30 o'clock. This is the first formal series of lectures to be given under the direction of the Divinity House, and the management is anxious to have as many in attendance as possible. Dr. Maclachlan is one of the most interesting speakers and writers in the brotherhood; his lectures are full of meat, and will be of interest to laymen as well as to ministers. A reception will be given to Dr. Maclachlan on the evening of the 17th. Subjects of the lectures will be published at an early date.

Arkansas State Convention, Little Rock, April 30-May 3

The annual convention of the Arkansas Disciples will be held this year at Little Rock, April 30-May 1. Among the features of the program will be sermons and addresses by Charles A. Finch, Mrs. J. McD. Stearns, J. A. Sigler (president), W. G. Alcorn, J. D. Arnold, I. N. McCash, J. S. Zeran, C. C. Cline, F. W. Burnham, A. Homer Jordan, S. W. Hutton, J. T. Purvis, Jesse E. Heins, J. H. Mohorter, Gilbert Jones and several others. A series of addresses by F. D. Kershner of St. Louis will be an interesting feature.

Chico, Cal., Enjoys Special Features

The church at Chico, Cal.—Galen L. Rose, minister—has been enjoying some good things of late. On a recent Sunday evening a leading business man, not a church member, gave a criticism of the church from the point of view of the non-Christian business man. The following Sunday evening the chairman of the official board of the church, J. M. Osborne, principal of one of the schools in Chico, gave a criticism of the church from the standpoint of the active Christian. Both addresses were able, helpful, and eminently fair. C. G. Titus, secretary of the Y. M. C. A. in Sacramento, spoke Sunday morning, March 11, on the great work being done by the Y. M. C. A. on the battlefields and in the prisons and training camps of Europe. At the evening service, Geo. L. Lobdell, of Eureka, formerly pastor of the Chico church, brought a helpful message. Additions to the church are frequent and there is a deepening interest in all departments. Edgar Lloyd Smith, of Los Angeles, recently led in a Bible school institute.

A two weeks' pre-Easter meeting is being led by Morton L. Rose, of Watsonville.

C. A. Brady to Leave New York Work

C. A. Brady, who has served as corresponding secretary of the New York State Board for nearly five years, has resigned, effective April 15. Probably

nothing will be done relative to a successor in the office until the state convention at North Tonawanda, beginning May 8. Mr. Brady's work has been principally evangelistic, in which capacity he has been very successful, and in which line his ability naturally lies.

Emory Ross Praises Central, New York

On the occasion of a recent visit at Central church, New York, Emory Ross, just back from Liberia, remarked upon a ministry performed by that congregation as incidental to its location in the frequent port of departure or return of our missionaries. The welcome or the farewell, whichever it happened to be, was very greatly enjoyed by the returning or departing missionary, and always found a place of particularly deep appreciation in his heart, and Mr. Ross found it a subject for remark wherever he went on the mission field.

Features at Wellsville, New York

Wellsville, N. Y., is making a special feature of Sunday evening services. These are conducted under the auspices of the Pleasant Sunday Evening Club, with moving pictures, popular music, the singing of favorite hymns selected by the audience, and a practical sermon in harmony with the spirit of the evening. The plan often followed in evangelistic

THEY ALL PRAISE THE CHRISTIAN CENTURY

"I am enjoying the 'Century' greatly."—Henry C. Armstrong, Baltimore.

"I subscribe for the three leading papers published by the Disciples, and enjoy them all, but when it comes to inspirational matter, none exceeds The Christian Century."—O. W. McGaughey, Veedersburg, Ind.

"The editorial pages of The Christian Century are unsurpassed in any of the religious weekly journals that come to my desk. The Century is stimulating and helpful. This is just to express my pleasure in receiving the paper. The inclosed check is to help meet the high cost of printing."—Paul Preston, Angola, Ind.

"For The Christian Century my feeling is one of grateful admiration and affection."—Miss Virginia Fenley, Crittenden, Ky.

"Future years will demonstrate the great service The Christian Century has rendered to our movement."—Hon. Harris R. Cooley, Cleveland, O.

"The pages of The Christian Century are full of pure gold."—Prof. Charles T. Paul, College of Missions, Indianapolis.

"I look forward eagerly to the coming of The Christian Century."—Rev. Carey E. Morgan, Nashville, Tenn.

"A journal that holds to the higher levels."—Rev. W. H. Bagby, Taylor, Texas.

"It has a field as long as it maintains its open platform where good men with worthy messages may be heard."—Rev. E. B. Barnes, Richmond, Ky.

"The Century is making us think."—Prof. J. G. McGavran, College of Missions, Indianapolis.

"The more I read it, the greater becomes my delight in it."—Rev. C. M. Smail, Beaver Falls, Pa.

campaigns, of setting aside each night as a special one for some delegation, is followed. The audiences have filled the large building, and the services are growing in interest and appreciation. This congregation has a band. A series of five concerts have been given lately and taxing the capacity of the building to accommodate those who attended. Wells-ville has one of the largest Bible schools in the state, which makes quite remarkable the fact that on a recent Sunday morning every person in the main school brought a Bible but four.

A "Marvel" in Western New York

The work at Woodlawn, Buffalo, N. Y., promises to be one of the marvels of western New York, writes I. E. Reid, of North Tonawanda. This community, lying outside the city, in a hamlet all its own, close by the great Lackawanna steel mills, and partaking of much of the character of a steel mill town, has only the little Disciples congregation as an exponent of Protestant Christianity, ministered to by W. H. Leonard, a lay preacher, who can give them only the time that is left after a busy week in a railroad office. But there is a loyal group of people there. Additions are reported at almost every service. Prayer meetings are well attended and well conducted.

Easter Features at Troy, N. Y.

J. H. Craig, pastor at Troy, N. Y., will begin a series of special evangelistic services on April 1, preaching by the pastor. Mr. Craig will preach a series of special sermons during the week preceding Easter. His topics will be as follows: "The Contents of the Purple Cup," "Christ the Resurrection," "Walking in Newness of Life," "Who Shall Roll Us Away the Stone?" "A Walk into the Country" (Easter morning), "When the Doors Were Shut" (Easter evening).

Community Service Plant at Butler, Pa.

G. L. Snively will dedicate the new community service and Sunday school plant at Butler, Pa., on Easter Sunday. Minister F. M. Field, assisted by J. Wade Seniff, is conducting a series of evangelistic services. Over thirty additions are reported for the first fourteen days. Mr. Seniff is assisting Mr. Field for the fourth time. At Butler, a year ago, 194 persons were added to the membership during the meetings.

Herbert Yeuell Closes Wabash (Ind.) Meetings

Frank E. Jaynes of the Wabash, Ind., church, reports that during the Bob Jones meetings at Wabash two years ago there was no such interest as there has been this year in the Yeuell union meetings, although there has been nothing of the sensational in the present campaign. Over 650 additions to the various churches are reported for the five weeks. On the last night there were 123 confessions, all adults. "All Wabash is happy," writes Mr. Jaynes.

—Central church, Buffalo, N. Y., is planning a great Easter service. The leaders expect to have the entire central portion of the building filled at the morning hour with persons who have signified their intention to take membership with that congregation, either through the minister's own efforts or

from the Sunday campaign. They anticipate being obliged to conduct two services that morning in order to accommodate those who wish to attend.

NEW YORK **A Church Home for You.** Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—J. H. Jones, district superintendent of missions for the Third District, Missouri, reports that the annual convention of this district will be held with the South Joplin church on May 14-16. W. P. Shamhart is the pastor at this church. The central theme of the program this year will be "The Church." All the addresses and discussions will center around this subject. Nearly all the ministers of the district will have place on the program and there will be some speakers from other quarters. The closing session on Wednesday evening will be in the nature of a church banquet.

—Decatur, Ind., W. P. Marsh, pastor, will have a new building, toward which the Ladies' Aid has pledged \$1,000. A meeting has recently been held at Decatur, A. L. Martin, state evangelist, preaching, and J. A. Kay leading in song.

—Finis Idleman, of Central church, New York, has been taking a needed rest in the Southland, at Wilson, N. C. Mr. Idleman has been speaking twice per Sunday, however, during his vacation.

—The Iowa Christian Ministerial Association was in session at University Place, Des Moines, last week. Prof. Hugh Black, of New York, was the chief speaker. Professor Black also gave a series of addresses before the Drake Ministerial Association.

—Iowa's State Convention this year will be held at Capitol Hill church, Des Moines, May 21-24. W. C. Cole ministers at this church.

—Clarence L. Bigelow, who has been assistant to C. S. Medbury at University Place, Des Moines, Ia., has accepted a call to Salina, Kan.

—J. Rex Cole, who served Central church, Des Moines, Ia., as assistant pastor while Dr. Idleman was there, is now teaching English in the public schools of Osaka, Japan, under the auspices of the Y. M. C. A.

—Lee Tinsley, of North Salem, Ind., reports a two weeks' meeting there, with W. D. Bartle, of Salem, Ind., preaching. There were fifteen accessions to the church membership.

—Since the last report the Church Extension Board has received the following annuities during January, February and March: \$2,500 from a friend in Tennessee, \$1,000 from a friend in Illinois, \$1,000 from a friend in Texas, \$500 from a friend in Missouri, \$4,500 from another friend in Illinois, \$200 from a friend in Minnesota, \$500 from a friend in Massachusetts, \$5,000 from a friend in Iowa, and \$100 from a friend in California. It is urged that many send annuity gifts. Secretary Muckley writes that "it is hoped that the churches will increase their gifts to Church Extension this year, because all new church receipts are to be used in building a Community church in New York or Chicago, and we have many other appeals to answer." Send all money to G. W. Muckley, corresponding secretary, 603 New England building, Kansas City, Mo.

—One of the things in the Billy Sunday campaign at Buffalo that has attracted much attention was a delegation

from the Central church, Buffalo, B. S. Ferrall, minister, made up of Chinese.

—An unfortunate consequence of the drain of Canada's resources by the war and our own Chinese exclusion law is the fact that at the Bridgeburg church, Ontario, is a Chinese class whose teachers have nearly all gone to war. They cannot come over to an American Sunday school, and it is difficult to get American teachers to go over and teach them.

—Riverside, Buffalo, N. Y., expects to dedicate its new Community house Easter Sunday. Kensington, Buffalo, plans to dedicate its remodeled building the Sunday following Easter. L. N. D. Wells, of Akron, Ohio, will serve as dedicatory. George H. Brown, of Central church, North Tonawanda, will follow the dedication with a two weeks' meeting.

—Clyde Darsie, of Mt. Sterling, Ky., and Miss Cynthia P. Maus, of Cincinnati,

Two Real Schools of Religion

Big Work on Small Capital at Baltimore

Few theological seminaries have as many students enrolled in the study of theology as Seminary House, at the Christian Temple, Baltimore, Md., has in the study of the Bible. This is the thirteenth year of this unique work, and Dr. Peter Ainslie, pastor at the Temple, states that the attendance keeps up as in former years, "indicating that when the Bible is freely taught people will come to study it." Dr. Ainslie writes that he believes there is not another institution in America that is doing as big a work on so small a capital.

Last year fifteen persons were graduated, having taken the three years' Bible courses, those taking the examination receiving the gold seal, those taking the reading course the silver seal and the one taking the post-graduate receiving the second seal. In the year beginning last October there were 115 students enrolled in the several classes—the Freshman Bible Class, the Junior Bible Class, the Senior Bible Class and the English and German Class.

The faculty has decided that in the future no student will be admitted to membership in the senior class unless he has completed his Bible reading and markings of the freshmen and junior classes, as well as completing all the work required by those classes, and files his essay for his graduation with the dean at the time of his matriculation in the senior class.

Two reading circles have met monthly at Seminary House, studying the sixteen books prescribed by the faculty, generally reading one book a month. In one circle there are nine and in the other five. There may be others reading privately. The list of the sixteen books is as follows: "True Estimate of Life," Morgan; "Passion for Souls," Jowett; "With the Tibetans in Tent and Temple," Rijnhart; "God and Me," Ainslie; "Life of Christ," Farrar; "The Ideal Life," Drummond; "The Law of Friendship—Human and Divine," King; "The Teaching of the Books," Campbell-Willett; "The Meaning of Prayer," Fosdick; "The Personal Life of David Livingstone," Blaikie; "Listening to God," Black; "Christianity and the Social Crisis," Rauschenbusch; "Times of Retirement," Matheson; "Ministry of the Spirit," Gordon; Longfellow's poems and the Bible.

The Round Table has had several meetings in the year. Dr. Ainslie has advised that they devote their time to some definite mission study, especially the work being done by the Y. M. C. A. and the Y. W. C. A. in Japan and South America.

At the last meeting of the faculty it was decided to continue the same financial terms for matriculation as previously, namely, \$1 a term, making it \$2 a year for each student.

Working at Spiritual Tasks at Norfolk

Charles M. Watson is the minister at First Church, Norfolk, Va., and J. G. Holladay superintends the work of the Sunday school. This school is unlike that at the Christian Temple, Baltimore, in that it is regularly graded according to the international standards. The two schools are securing fine results in spiritual upbuilding, but by different methods. A few years ago \$60,000 was invested by First Church in a building which has been almost ideally equipped for the most efficient conduct of a modern graded school. Sixty-five teachers and officers lead in this school, and the great majority of them have received special training for their work.

The Department of Education of First Church has recently published a circular concerning the work of the school. From this we quote the following sentences, which indicate in some measure the high ideals which are being striven for in the school:

"Our aim is to help children grow up as Christians and never know themselves as being otherwise. We seek to save our boys and girls by the Light House rather than by the Life Saving Station Method."

"We are happy not in that we have attained but that we are on the way to attain for Jesus Christ. This is a big job we have and we need you to help us in this kingdom building."

"This school aims for an enrollment of 500 attending members by Easter. If you are not enrolled elsewhere, we cordially invite you to become a member of our school. We are at present in a contest with five other schools, all of Richmond. In this campaign we aim to interest you, if you are not actively interested elsewhere. We want you to help make our church a more helpful force in a great and growing community. We want you to have a share in a great task. We challenge you."

"Our great aim is to bring the whole life under spiritual control. With other churches of the community we are aiming to help by doing our share of the spiritual task. Above all things, we covet for our religious neighbors just what we covet for ourselves, the response of human hearts to a divine task. With a hearty good will for all that are builders of the kingdom of our God and His Christ, we seek to enlist you. If you are not a member elsewhere we challenge you to enlist and operate in this religious endeavor. If this comes into the hands of anyone whom the church can serve—that is our business. If this comes to the hands of anyone who wants to help in this crisis hour of the world's life, here is a near-at-hand opportunity to get hold for God and humanity."

nati, Ohio, will be on the faculty at the Eleventh District School of Principles and Methods of Kentucky, which will be held at Corbin, May 26-30. The Eleventh District is the only one in the state which has had its own school of methods for five successive years, and the year's meeting will be an anniversary occasion.

—Frank D. Draper, of Newport, Ky., has begun work as pastor at Owosso, Mich.

—S. O. Landis, who has been serving Forest Avenue church, Buffalo, during the period of the Sunday campaign, recently suffered a very serious illness, due to poisoning. He is now recovered and able to perform his duties.

—Ionia, Mich., church is enjoying a series of moving pictures on Sunday evenings, depicting the life of Christ—"From the Manger to the Cross." The series will close on Easter Sunday.

—Michigan Disciples will meet in annual convention this year at Cadillac, the date being June 4-6. Mrs. Josephine Stearns, of the National C. W. B. M., will be a leader on the program.

—Mrs. A. E. Jennings, well known Disciple of Ann Arbor, Mich., is spending a few months in Los Angeles, Cal., with the hope of bettering her health.

—W. D. Cunningham, of the Yotsuya Mission, Japan, now in America, will speak at Central and Richmond Avenue churches, Buffalo, and at North Tonawanda, N. Y. C. F. McCall, of Akita, Japan, filled the pulpit at Sterling Place, Brooklyn, N. Y., on March 4.

—The Kellems brothers have closed a record series of meetings at Dayton, Ore., with 102 added to the membership. They are now at Walla Walla, Wash.

—M. C. Hutchinson, who leads in the work at Fulton, Mo., is speaking on consecutive Sunday evenings of the wars which America has fought. He is interpreting the deeper meanings and after influences of these conflicts.

—There were 114 persons present two weeks ago in the Twentieth Century Class of the school at First church, Mexico, Mo. Henry Pearce Atkins is the teacher. An effort is being made for an attendance of 200.

—An "Every Member Come to Church Day of Days" was a great success at Chickasha, Okla., church, on March 18.

—March 4 was inauguration day at Sullivan, Ind., for J. McD. Horne, recently come to the Indiana town from Paris, Ill. A leading member of the Sullivan church writes most hopefully of the prospects of the work there under Mr. Horne's leadership.

—Burris A. Jenkins of Kansas City lectured at the Fortnightly Club, Liberty, Mo., on March 23. The meeting was held at the Liberty Christian church.

—The program for Easter week at Liberty, Mo., is as follows: The pastor, Graham Frank, will preach on Monday and Thursday evenings; George H. Combs, of Kansas City, on Tuesday evening; E. E. Violet on Wednesday evening, and Dr. J. B. Hunley, of Kansas City, on Friday evening. The pastor will preach at both services on the Sunday preceding and on Easter Sunday.

—It is reported that Dr. and Mrs. Paul Wakefield, missionaries in China, have lost one of their children, Mary, by scarlet fever. Mrs. Wakefield and the chil-

dren had intended to sail for America on March 17, but the journey has been postponed until late in May, when Dr. Wakefield will accompany them.

—C. F. Stevens, of Beatrice, Neb., is in a home force meeting, with L. B. Conrad leading the singing.

—D. R. Dungan, with Mrs. Dungan, have returned to their home in Glendale, Cal., after a few months' sojourn in Honolulu. Dr. Dungan's injury, received aboard ship before reaching the islands, has been repaired to some extent, but he will be obliged to use a wheel-chair.

—Kentucky has more Disciples for the population than any other state. Every sixteenth person you meet in that commonwealth is a Disciple.

ILLINOIS NEWS LETTER

This is the convention season. We are getting ready in Illinois for the best district conventions we have had in years. The secretaries are preparing splendid programs and are doing their best to arouse an interest. The new plan of state and district work will be presented at each of the conventions. The people are coming to understand this proposal and it looks now like it would have an enthusiastic reception in every convention. The Second District Convention will be held in connection with the quarterly rally of our churches in Chicago. The dates of the conventions have not all been agreed upon, but

we have gone far enough to assure ourselves that there will be no conflicts.

The program committee of the State Convention, to be held in Taylorville, September 10-13, has held its first preliminary meeting. Several matters of unusual interest will be considered in this convention. Illinois Disciples are taking a vital interest in all the great co-operative movements of the day and this convention will sound the note of progress along all lines.

H. H. PETERS,
State Secretary.

THE JOINT COMMITTEE ON MISSIONARY EDUCATION

Missionary education in the Sunday schools is fundamental. Plans for securing an adequate program of missionary education in our own schools are developing nicely. For some years the American and Foreign Societies have united in the preparation and promotion of material presenting the lives and works of our own missionaries at home and abroad. Last year this material was of a very high order and had a wide use.

The first six months of the calendar year are given to the presentation of the work in foreign fields and the last six months in home fields. "Little Journeys to Far Countries" and "Seeing America" were the courses prepared by Miss Lucy King DeMoss of the Foreign Christian Missionary Society and Miss Hazel A. Lewis of the American Christian Missionary Society.

With the year 1917 the grading of the

Our Readers' Opinions

PETER AINSLIE AND THE KAISER

Editor THE CHRISTIAN CENTURY:

In your issue of March 8 I noticed a telegram from Mr. Ainslie to Ambassador Bernstorff of Germany, which reads as follows:

"Convey to the German people my sincere expression of good will toward them and my deep desire that they will do what they can to prevent war between their country and mine for the sake of the civilization of which we are common parts."

This telegram is an expression of selfishness. It is an appeal to the German people to prevent war between Germany and the United States. It matters not what they may do to other nations, but do not touch us. Mr. Ainslie takes no interest in the poor Belgians, Poles and Serbians, whose lands are torn, homes devastated, women and children slaughtered and brutalized, and many carried into slavery.

He seems not greatly concerned for those who went down in the swirling waters that engulfed the Lusitania.

This is the nation that has a "common civilization" with Mr. Ainslie's country.

He pleads with Germany to keep from injuring the United States. It is hard to think that the freedom-loving people of the United States are willing to be classed with the civilization of Germany, under existing circumstances.

Mr. Ainslie's appeal is addressed to the German people, and not to the Kaiser and his advisers, if he has any.

I doubt if the telegram to Bernstorff will ever be read to the German people. The Kaiser and his court have been ig-

nored. Why addressed to Bernstorff, who has been accused of plotting against the interests of the United States? The telegram has been misdirected. It will fail of its purpose. The German people do not know, nor will they ever know anything of Mr. Ainslie.

If President Wilson and his cabinet cannot effect the desired results, it ill becomes Mr. Ainslie to attempt to influence the German empire.

R. W. STEVENSON.

Toronto, Canada.

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material began. The current course, dealing with the general theme, "How the Missionary Works," has three adapted sets for graded schools: "Four Pictures and Their Stories," for primary children; "How the Missionary Works," for juniors and intermediates, and "Ten Lessons on the Missionary at Work," for adults. There is also a special object lesson series, entitled "Knowing Jesus Makes a Difference."

The plans for the year, July, 1917, to June, 1918, are of even larger significance. The Christian Woman's Board of Missions, which has had such a large place in the missionary education of our young people and children, joins with the Home and Foreign Societies in a truly joint campaign. A committee has been constituted, composed of Mrs. Ellie K. Payne, Stephen J. Corey and Robt. M. Hopkins, that will administer the preparation of this material. Several meetings of the committee have already been held and the work for the year is well under way.

The general theme for the six months devoted to Home Missions, July to December, 1917, will be "Early Americans," in contradistinction to the work among immigrants, commonly known as "New Americans," which will in all probability be the theme for consideration in 1918. This year such fields will be studied as the Indians, the Pioneers, the Mountaineers and the Negroes, all of whom are truly "early Americans," yet present among us. The Foreign Mission material, for use January to June, 1918, will deal with the work in Africa.

In the selection and presentation of this material the life needs of the children and the young people are the determining factors, not the promotion interests of any particular board. The aim is not the securing of an immediate offering, but the well rounded missionary education of the church of the future.

A common page each month sets forth the work of this joint committee in the three journals of these societies—*The Missionary Tidings*, *The Missionary Intelligencer* and *The American Home Missionary*. This page is in itself worthy of note, being about the only material at present appearing in common in these three missionary journals.

The hearty fellowship of all our Bible schools is urgently asked in the carrying out of these plans.

ROBT. M. HOPKINS,
Chairman Joint Missionary Education Committee.

A WORK OF FAITH IN TEXAS

The dedication of Magnolia Park Christian church, Houston, Tex., on Sunday, March 4, marks the second stage in the development of this new work. About nine months ago a few people who were then members of South End church conceived the idea of starting a Sunday school for the children of that section, and also to have an afternoon Sunday school specifically for the Mexican children. These members were aided in the development of their plans by W. S. Lockhart, minister of South End church, and the members there. Arrangements were made to use one of the old store buildings on Harrisburg road and in a short time this building became entirely inadequate to the growing demands of the young church. A lot was purchased and this lot is being paid out in monthly installments. Be it said to the credit of the Ladies' Aid Society of this congregation, that they have been able to take care of these payments themselves.

This church is located in the vicinity of the new harbor addition at the lower end of Magnolia Park, a beautiful residential section that is rapidly developing. The homes in this section are substantial, but most of them are small, being largely the homes of working people of high quality.

Arrangements were made the first of the year whereby A. T. Fitts, district evangelist of the Christian church, came into this field to stay three months. From the very first Mr. Fitts has given himself enthusiastically to this new work, preaching on Sundays and assisting in every possible way in soliciting funds and directing the building of the church.

Most of the people living in this section are paying for their homes by the month, and only a few, possibly, have paid out, so that you could really say they own their homes. Realizing the imperative need, the people of South End church have given themselves diligently to the support of the mission.

The building itself represents the generosity of the business men of Houston. The lumbermen, with few exceptions give the lumber. The paint interests of the city have contributed the paint. The hardware men have given the hardware and roofing. The electric light fixtures were contributed by the electric light fixtures people. Numerous friends and business men have made cash donations. The membership of South End church have largely paid for the construction, so that when the building was dedicated March 4 it was dedicated entirely free of debt.

Credit should be given to Mr. A. D. Milroy, of Bonham, Texas, a high-class Christian gentleman and a fine business man, for his support of Mr. Fitts. Surely this young church starts off with a splendid equipment and high hopes for the future. Mr. Fitts began a meeting March 4, to be continued possibly three or four weeks, and after this a regular pastor will be called. * * *

NATIONAL BENEVOLENT ASSOCIATION NOTES

We are happy to report that Mrs. J. H. Hansbrough, of the association, who has been ill for the last two or three months, is showing signs of improvement. She is able now to be in the office a part of every day. Her friends will rejoice in her recovery.

The annuity department of the association has recently been the recipient of a number of good gifts. Eight bonds were issued during the month of March. The annuity department is showing the best gain in the history of the association. The total receipts for the first six months of the year were in advance of the best previous record for twelve months.

The little hospital that is being built for the benefit of the Christian Orphans' Home, St. Louis, is nearing completion. It is hoped that it may be ready for service before many weeks. The problem of its furnishing is the next thing to command attention. It will have to be furnished anew throughout. We cordially invite the friends of the Christian Orphans' Home to fellowship in providing beds and bedding, chairs and other needed equipment.

A message has just been received from Miss Mary Maher, announcing the fact that a good brother has informed the home at Jacksonville, Ill., that he will plant a bushel of potatoes and cultivate them for the benefit of the Jacksonville

Shall We Send Them To the Poorhouse?

This question is to the point. If we do not provide, by individual gifts and large offerings through the Bible Schools on Easter Sunday, for the care of our aged saints, then many of them will be compelled to go to the poorhouse. I wonder what God will think of us in the Day of Judgment when we see coming in that great throng, men and women who served the church faithfully in their youth, and then were neglected by an ungrateful church in their old age.

During a residence of eleven years as pastor at Jacksonville, Ill., I had abundant opportunity to observe the care bestowed upon the aged saints in Israel in the Old People's Home. In the home were men and women without relatives and without homes. Many of them bore angelic faces, and the story of their lives would make fascinating reading. The shelter of these aged ones was not only a benefit to them, but a constant benediction upon the Jacksonville church and the brotherhood at large, who had made their care possible. The management of the home constantly turned away worthy applicants. We have been doing that ever since. And all over our land are aged members of the Christian Church, poorly fed and housed in quarters hardly fit for a dog, anxiously awaiting a letter telling them that a vacancy has occurred and to make ready for entrance into one of our homes.

Picture in your own minds these dependent ones, here and there over our land, awaiting the call of the church to decent food and shelter. No cause makes an appeal upon human hearts as does that of the National Benevolent Association when properly presented. If our ministers would inform themselves fully, and then enthusiastically and sympathetically present the cause, our treasury would be full and overflowing. May the old poem, "Over the hills to the poorhouse," not be repeated longer in a church that claims to be Christian and apostolic. Push the offering on Easter. It will not only bless those in need, but bring a blessing upon the local church that helps.

RUSSELL F. THRAPP.

home, the home to have the entire yield. This is a fine suggestion. We wish a score or more of our farmer brethren over the country, in the vicinity of each one of our institutions, would agree to plant a bushel of potatoes and cultivate them in the interest of our homes.

We are gratified at the way the Bible schools are ordering Easter supplies, and yet, in the presence of the large family absolutely dependent upon the association for support and the almost prohibitive prices of food supplies, it will be necessary for our Bible schools to make the Easter offering unanimous, if the association's work is to be sustained. There are fully 600 people in the homes now and others clamoring for admission.

In making your remittances of the Easter offering, be sure, by all means, to make your check payable to Mrs. J. K. Hansbrough and send it to 2955 North Euclid Avenue, St. Louis, Mo. Don't get the association confused with other appeals that are being sent out.

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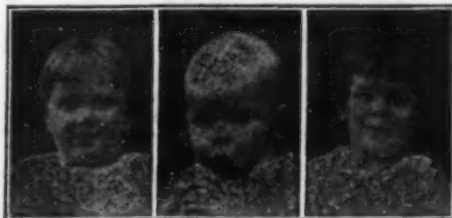
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